



BP
167
D5



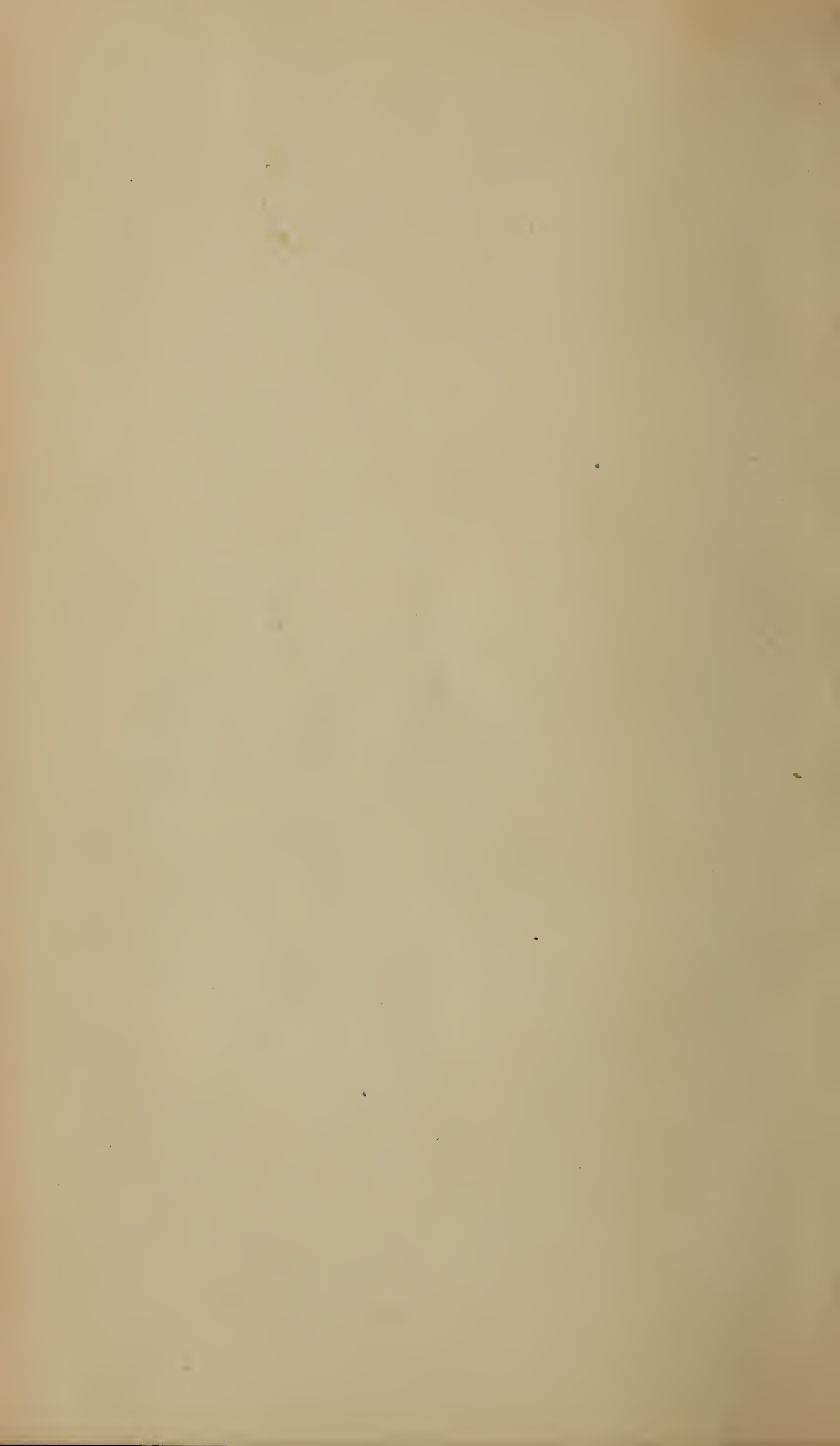
LIBRARY OF CONGRESS.

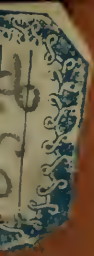
Chap. BP 167

Shelf 2, D5

UNITED STATES OF AMERICA.







With the regards
of the author.

THE

DOOM OF THE CRESCENT.

CHRISTO ET CRUCI.



THE DOOM OF THE CRESCENT.

THE

DOOM OF THE CRESCENT.

BY

WILLIAM GILES DIX.

CHRISTO ET CRUCI.



BOSTON:
IDE AND DUTTON,
106 WASHINGTON ST.
1853.

C

BP 167
15

Entered according to Act of Congress, in the year 1853, by
W. G. DIX,
In the Clerk's office of the District Court of the District of Massachusetts.

CAMBRIDGE:
ALLEN AND FARNHAM, PRINTERS.

PREFACE.

NOTWITHSTANDING the Mohammedan predilections prevailing in this Christian land, where no reasons founded on the balance of power can be given for sustaining a fabric which has been the curse of the world, the writer takes the liberty to express his sympathy with the Christian population of the Ottoman Empire rather than with their Pagan oppressors. During the last Greek Revolution, the sympathies of his countrymen were with those striving to throw off the yoke of Moslem bondage; and, though some, whose voices rung through the land in behalf of Grecian liberty, are now silent in death, yet their places have been filled in the Senate by

those who then drew many a bright lance from classic armories against the Power which devastated Greece. May Christian America soon be urged by the Senate of the United States to take her right position in the final struggle between the Crescent and the Cross!

The writer has also dwelt upon the ultimate significance of the fall of the Ottoman Dominion. Forces springing originally from regions near those whence poured the invading races upon the Roman Empire, seem about to reduce forever the supremacy of the Roman Church. Saxon and Slavonic energies are in the main committed against the acknowledgment of the demands of the Roman See, which, claiming to be the most ancient communion, especially challenges the allegiance of the Christian world by the decisions of the Council of Trent, held since the Reformation. French power, the most expansive and resolute of national sovereignties under the sceptre of Rome, rules quite as much as it obeys. Austria would fall in pieces should

she attempt to fight the battles of Rome. The restoration of Constantinople to Christian rule will break the supremacy of Rome, and open the way for the Union of the Church upon the basis of early, uncorrupted faith, hitherto defeated by the refusal of Rome to recede from her claims of universal dominion. In the reorganization of the Church, Rome must be content to share that sovereignty which she has for ages deemed and declared her exclusive right.

It looks certain that England, Russia, France, and the United States will control the civil power of the globe. To these may be added Germany, if the German empire be restored; otherwise, there will be no Germany left, when the boundaries of European States shall next be fixed; and if the German empire be restored, the culture, energy, and religious advancement of Prussia must give to her the ascendancy. The predominance of ecclesiastical power will then be against the Church of Rome, which, no longer able to resist, by her arrogant de-

mands, the organic unity of Christendom, will be compelled, for the preservation of any measure of power, to make such concessions as will forward that result.

The influence of Napoleon Bonaparte in strengthening the foundations of civil and ecclesiastical power, while developing the energies and procuring the rights of individual men, is more clearly understood now, than when it was in vogue to denounce every motive and every act of Napoleon, whose excessive ambition and serious faults one may admit, while claiming that the good which he did and the seeds of greater good which he left to germinate, cannot be soon measured by figures. The world needs another Napoleon, a spirit as vivid, informing, penetrating, irradiating as his, as inspiring to every heart, as impulsive to every hand, as determined, as capable, to rule. France will never recede far from the attitude towards the Church of Rome taken by Napoleon, who, while invigorating Italian supineness with French energy,

secured for France a degree of control, the value of which will be seen, when the reorganization of the Universal Church shall become alike requisite and possible.

If no complications of policy stood in the way, it would be confessed without reserve, that Moslem sovereignty over Christian territory and Christian people is anomalous and wrong; and that Russia, in demanding freedom for the Greek Church, upon her own soil, is very far from deserving reproach. But, revolutions in Europe, though directed against the Christian Faith, have but advanced its power; and the deepest gloom of the Church has frequently preceded her brighter glory. The long night of Ottoman rule may be followed by the most benignant and majestic day of the Christian Church, since her elect and precious Corner Stone was laid in agony and blood. Since, then, the Church has nothing to fear from revolutions, and since the true prosperity of Christian states is exactly measured by the life and

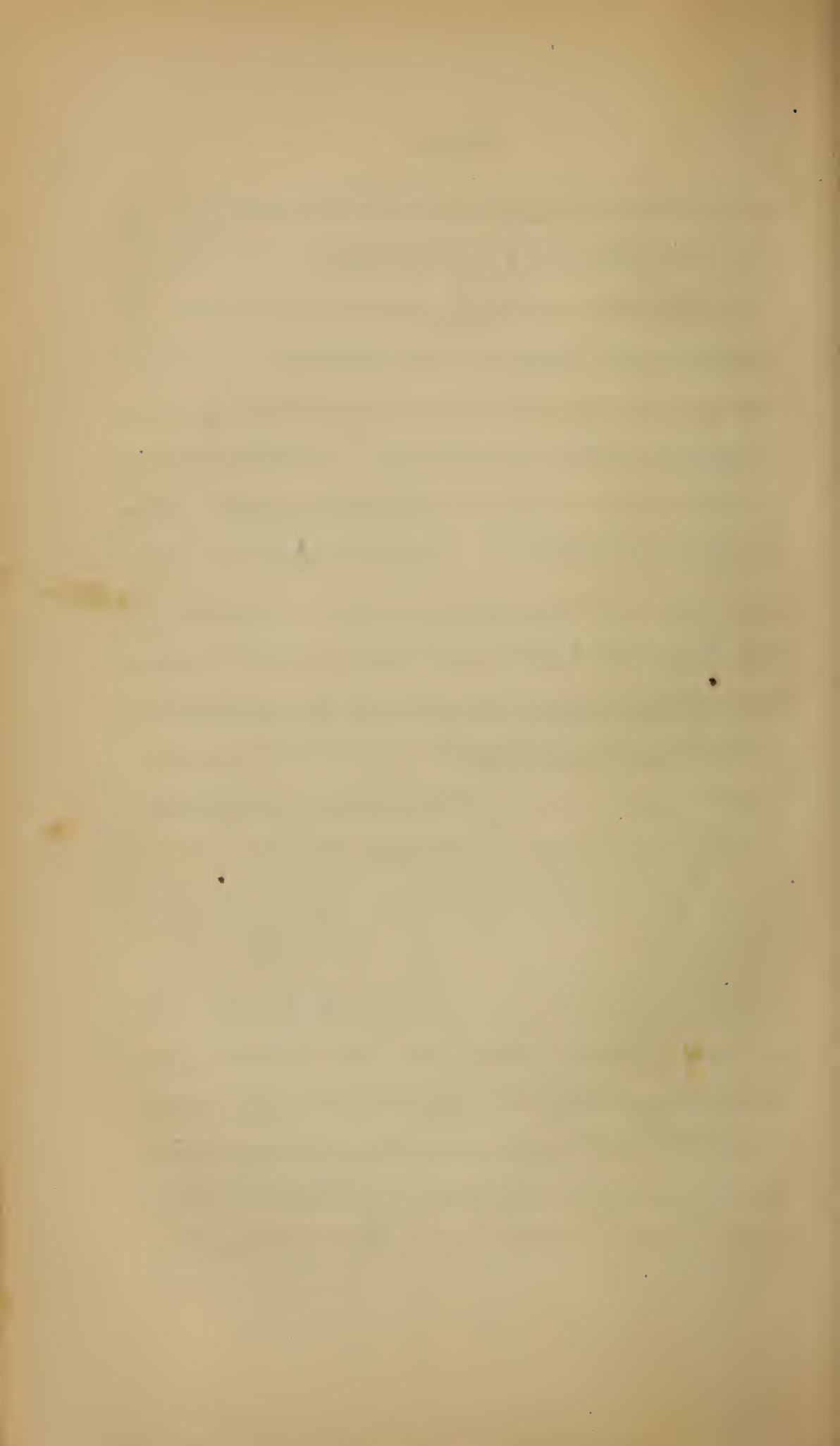
glory of the Church, it is impolitic as well as impious to preserve that acknowledged wrong, the Ottoman sovereignty, from the fear of the results of its overthrow. If the Eastern question were free of accidental interests, every Christian Power on the globe would unite to tear the Crescent from every foot of Christian soil. The united vigor of Christendom might have rescued Constantinople more than three centuries ago; and the revival of the Greek Church then, by causing the reformation of the abuses of Rome at the source, might have prevented the need of the German separation, and have healed the dissension between the East and the West. A divided Church and a divided world have been the just recompense for allowing the first altars of Christ to remain in the hands of the Infidel. Eight hundred years have nearly fled, since Christendom first arose to redeem the Holy Land; but the Crescent still rules in Jerusalem. The Crusades, with the help of God, saved the main structure

of the Church; the next, with the same glorious aid, will restore its complete unity.

If his views shall fail to accord with those of many whose judgment he reveres, the writer has only to say that he could not have spoken otherwise, while true to his convictions, even if he had no motive of loyalty towards a University, consecrated to Christ and the Church. With no more appropriate hope can he welcome the dawn of Advent, than that the Cross may soon be triumphant in the city of Constantine and in the city of David.

W. G. D.

Cambridge, Monday before Advent, 1853.



THE
DOOM OF THE CRESCENT.

THE recent interchange of affectionate greetings between the Reformed Church of Christ in America and the Church of England, was a proof that the American Church, though moving rightly in a separate orbit, is bound to the Anglican communion by closer ties than to any other on earth. The members of the English delegation must have seen with joy a church small in numbers, but greater in influence, in proportion to its numbers, than any denomination in the land, which has reared her bulwarks of stately order in every part of the Union, proceeding in the quiet faith and fear of God to celebrate her lowly and majestic services, and then to hold her legislative sessions, after a model closely resembling the constitution of the

republic, and with no prolocutor standing ready, with his summary orders of prorogation, to break down the striving will, and to crush the patient heart. The Church of England, though in times past she may have looked too coldly on that communion which has never failed to acknowledge her guiding and sustaining hand in early weakness and peril, cannot now fail to see, though her eyes were blinded with seven folds, the significance of that convention legislating freely and safely for a church that has already extended her sway of beneficence and peace from the icy North to the palmy South, and from the Atlantic to the Pacific shore, making laws and making them obeyed, while the Church of England, beholds with wonder an Apostolic church, akin to her, lifting the banner of the cross throughout the American Union, patient in sorrows, and unterrified by foes; while more ecclesiastical liberty is enjoyed in a church that rears pine cathedrals in the wilderness than the Church of England enjoys in cathedrals of stone, built centuries ago, and to last for centuries to come. May she not disdain the lesson from her daughter's lips, and acknowledge the

province of America to be, to infuse the New World into the Old, not only in the State, but in the Church.

But if the American Church had no reason of shame in welcoming her guests from England to a well-ordered household, she may recall with less pleasure the establishment and then the abandonment of the mission of fellowship with churches in far more bitter bondage than the Church of England. Events in the East and the portentous shadows of greater events to come recall to vivid memory the history of the rise and fall of the mission of the American Church at Constantinople, a mission which that church will yet regret with contrite tears having abandoned, since it gave to her the opportunity, for which she should have thanked her divine Master without ceasing, to afford Christian comfort and counsel to her captive sisters in the East, who having been in bondage and entreated ill more than four hundred years, now see the hand beginning to appear which shall shake off their grievous chains and emancipate their suffering hearts.

If that mission had been sustained through

good report and ill, how much more consistently might the Church of Christ upon the Western continent congratulate the communions in the East, when after such a night their dawn of freedom breaks, than now, when they may turn and say, "You extended to us and then withdrew the hand of Christian fellowship and love in the hours of our gloom and slavery; why do you now offer to rejoice with us when the star in the east, so long obscured, is rising again to dispel the Pagan night; when the sighs of centuries are about to be exchanged for loud hosannas, and tears of grief for tears of joy? Here, in the birthplace of our common Faith, — here, where the Christian religion was first enthroned as the ruling power of the world, have we been walking with our faces bent upon the earth in sorrow, waiting for deliverance in God's good time, — and you, sharing with us in apostolic order, in penitential litanies and in liturgic praise, after coming to look with pity on our wounds, went away upon the other side and left us to bear alone our yoke of woe."

But, if a measure of complaint may be mingled with acknowledgments of sympathy with

past and present oppression and of rejoicing at the prospect of its speedy end, let not that sympathy and that rejoicing be withheld by the Church of Christ upon these shores, free to grow and to expand into the consummate flower of apostolic beauty, although restrained, for the trial of her patience and the perfection of her faith, from the exercise of many of her divine prerogatives.

It should move the depths of Christian joy, that, although chosen Israel enslaved in Babylon for seventy years wept in silence at the memory of Zion, and could not sing her solemn songs, the churches in the East, in their affliction of seven times seventy years, while the mortal foe of Christ has kept his heel upon their brows, have still remembered in plaintive adoration the harp of David and the sacrifice of "David's greater son;" and, in many a consecrated chapel, in secluded valleys and on lofty crags, they have served God in saintly seclusion and in active charity, found joy in the midst of sorrow in the continued celebration of matins and of vespers, in midnight orisons and in eucharistic grace. And let thanks be given to

God, that the church of America can express her joy, unfettered by secondary questions of the balance of power and the ascendancy of nations, that this continuance in patient suffering is about to meet its three-fold recompense of splendor, might, and grace.

When Greece rebelled against the Turks, eloquent voices in the American senate, and by the press, appealed to men to help the Greeks for the sake of Homer and of Demosthenes, of Phidias and of Pindar, for the sake of Athens and the soil of Sparta; but with greater right may Christendom be called upon to help the lands of the East which Mohammedan arms have subdued, but which may God soon release from the profaning grasp, the land of Athanasius and of Basil and of Gregory, the land where Jewish and Christian prophets and confessors in bright succession longed for the coming of the Messiah or rejoiced that he had come, the regions where Apostles preached, the humble grave where Jesus wept, the holy mount where Jesus prayed, the holier mount where Jesus died.

If the plain of Marathon was too sacred to

remain in the power of the Turk, why has the Christian world looked on with apathy, when the garden of Gethsemane has been trodden for centuries by the insulting feet of the Infidel? The city of the Parthenon was deemed too glorious to continue the capital of a Turkish province, but the site of the Temple of Solomon has been desecrated by the Mosque of Omar, and Christian nations have consented. The desolation of "Scio's rocky isle" is mourned for the sake of Homer, who sang Achilles' wrath, but where is the lamentation over the city of David, who sang the praises of Jehovah, so long desolate in the hands of the scorner? The place where Demosthenes wielded at will the fierce democracy that drank his words, and with persuasive force from heathen oracles urged Athens to contend with the aspiring Philip, was deemed a watchword to wake the world for Grecian independence, while daily, hourly, is the shrine profaned, named for the temple, consecrated to holy wisdom, where Chrysostom, whose lips were touched with golden fire from the altar of God, inflamed his hearers with celestial love, and besought them in the name and

by the strength of Christ, to keep their souls with vigilance against besieging sin. Parnassus, for its inspiring muses, was thought worthy of defence, but no hand freed from Islam's foul dominion the Mount of Olives, consecrated by His prayers, and His serene instruction, who spake as never poet sung. The Christian world has preferred Grecian culture to the love of God, the fine arts to the Cross of Christ, Pindar to Isaiah, Demosthenes to Paul, Plato to the Son of God.

The Bay of Salamis has been deemed more divine than Jordan's flood, whose sacred waters fell upon the brow, to bleed ere long beneath the crown of thorns, and touched the feet to be anointed soon with precious ointment, and with more precious tears. Intellectual sympathies were awakened by the memory of the fatal cup of which calm Socrates partook, but tears were not shed at the remembrance of that other cup, full of bitter grief and pain to Him who drank, but of reviving balm to souls diseased in every age and clime. Leonidas and his three hundred followers who fought to free their native land, were stronger in the affections

of Christian men, than the Patriarch who wrestled singly till the dawning of the day with the angel of God, for priceless blessings for all after time; but Thermopylæ, famed for that manly resistance to the Persian host, is less momentous to the history of the race, than many desperate strongholds, where Prophets, Apostles, Martyrs, fought with principalities and powers, and died in loyalty to Christ, to spread his spiritual kingdom, against which the gates of Hell shall not prevail, for the Church of the Living God, sustained by Trinal Deity, amidst the wrecks of empire and the storms of fate, shall conquer every foe.

But the wheels of the divine sovereignty revolve, though, like the hands upon the dial-plate, they may not be seen to move: but those little hands measure silently each minute, until the hour has gone, and so speed days and months and years and centuries to the inexorable bar, to testify with trembling what they saw and heard and did in time; and those wheels of Providence, though sometimes seeming to stand still, move evermore, for a living spirit is in them, and they cannot stay, and they are full of eyes to

see each divine decree at its appointed time, and faithfully fulfilled.

Since that deadly miasma from Arabian bogs came over Christendom like the march of night on the glad provinces of day, and obscured the places once made bright by the fine gold of the seven golden candlesticks, and by the splendor of the seven stars held in the right hand of the Son of Man, and after having thus darkened the Paradise of Faith, settled like a black, impenetrable cloud over the capital of the Empire of the East, and threatened to involve the Eternal City herself in an effusion of death more perilous than any that ever exhaled from Pontine Marshes, Christian men have so long seen Mohammedan power domineer over the first altars of Christianity, that they have come to regard it as well nigh a part of organic law that the arch-deceiver of Mecca should reign until the consummation of all things over Christian Asia, Ægypt, and the city of Constantine.

But those wheels of Providence, full of the eyes of the divine watchfulness, have brought in their silent courses, the hour fraught with the fulfilment of the prophecies of both dispensations, for the

great northern eagle, whose wings overshadow two continents, hath arisen from his eyry of ice, and with eyes like flames of fire, hath seen the doves of the household of Christ bound fast in the snares which the False Prophet hath set, and, as he bends his unswerving flight to tear asunder the snares, that the doves may again nestle in peace and freedom on the olive-branches of Zion, all men quake with fear at the shadow of the doom of the Vulture of Mecca.

But the Lion of England, the guardian of Faith, and the Eagle of France, the symbol of Fame, prepare to defend the infamous vulture. No such treachery to Christ has been seen since the kiss of Judas. Nations professing Christianity, which have sent hosts of brave men to fight the good fight of Faith upon the plains of Palestine, and which owe all their greatness to the Christian Religion, are now ready, in the hope of reward, to desert their standards and their historic position, and to crucify the Son of God afresh, and put him to an open shame. One may almost expect to see every consecrated tower, every spire surmounted by the cross

throughout the British Empire and on the faithless continent of Europe shaken down by the earthquake of omnipotent wrath. Turkish Power has run riot for centuries in the very home of Christendom; she has spread her insulting conquests, almost to the extinction of the Christian name, she has desecrated the holiest places of the Christian Faith, and torn the cross from sacred shrines to plant in its stead the Pagan crescent. Christian nations have lain prostrate in the dust, while Mohammedan Power has trampled upon their necks with the derision of fiends, and now, when the day of vengeance for these things has come, one sees almost enough to show that the False Prophet has silently won over western Europe to his infernal standard. Christian nations form alliances with the very power which has done the most to crush them, for if Rome had fallen, the Crescent would have ruled the world; and, now, when Islam has reached her point of destiny, when it must either fall forever, or press with new vigor on the domain of Christ, Western Europe is disposed to act as though the only question were whether the balance of civil power should be preserved

between several States, and not, whether the cross should keep its aggressive ascendancy throughout the globe.

If Mohammedan power shall oppress for half a century longer the churches in the East, those nations, which, professing to be Christian, shall have caused the dawn of the liberty of those communions to be quenched again in night, will deserve,—though divine charity may withhold the curse,—anathema-maranatha now and evermore for their treachery to Christ and His Church; and, unless they renounce their treachery, they will, sooner or later, fall in common destruction with the foe of the crucified. That doom may be theirs now, unless they take the stand required to restore the unity of the church; and the first step towards that end is the liberation of the Greek communion from the yoke of Islam.

The Emperor of Russia, while contending for the honors of the Christian name, if deserted by the rest of Christendom, will yet stand like Abdiel, “faithful found among the faithless,” and when the time for action comes, will go forward conquering not alone the hosts of the False

Prophet, but, if they oppose him, forces of apostate Christian nations, until the Crescent shall be humbled before the symbol of our faith, and the city of Constantine, for four centuries the prey of the spoiler, shall become the capital of a reformed and ransomed church, the joy and light of the East. As saith the Lord, by the mouth of his prophet Isaiah,* “I have raised up one from the North, and he shall come; from the rising of the sun shall he call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth clay.” May Christian nations avoid that doom by making speed to disannul their covenant with death.

It is an especial cause of mourning that England, which owes her laws, literature, arts, social culture, her energy in tillage of the soil, in commerce and in manufactures, her glory abroad and her thrift at home, her cathedrals and universities, her castles, cottages, and palaces, — all that she has and is and hopes to be, — to the expansive and ennobling power of the Christian Faith, that, when the hour has come for her to

* Is. 41 : 25.

stand by that faith which has made pagan Britain the chief of Christian lands, and for her challenged universal fear, that she should falter in allegiance to her Lord, who has given to her an arm of power in every land, and baptized her blessings with the waters of every sea. Now is the crisis of English destiny; if she shall deny her Lord, then will all her glory fade as the early dew, and that Red Cross banner, the sign and pledge of victory, when advancing as the ensign of a Christian realm, that Red Cross banner, hallowed by the glories of a thousand years and by the memory of brave knights and of a captive king, who fought for the Redeemer's tomb in Holy Palestine, that Red Cross banner, if no longer true, it shall enfold in brotherly embrace the standard of the Crescent, it will fall with that, and be eaten by the moths and rust of oblivion. England, Christian England, if she be ruled by a Moslem Cabinet, will set, like the morning star, never to rise again. May better counsels prevail and better deeds be done. Then shall the Red Cross banner, loyal to the anointed Son of God, be borne aloft and onward, until from the highest minaret of the Mosque of Omar,

it shall wave in triumph over the Holy Land redeemed for his dear sake, who, by his blood hath ransomed faithful souls. Then the Church of England, the North Star of Christendom, which has spread guiding light over frozen seas and tropic climes, over valleys green and mountain tops, over India's plains and Afric's shores, and New Zealand's bay of isles, shall see from her divine watchtower united Christendom repairing with hands clasped in adoration to the mother of their peace and joy, Jerusalem saved by the hosts of God's elect from Pagan rule, and shall see her glorious power extend from the banks of "silver-winding Thames" to those of Siloah's brook.

Then shall the veil be lifted from the hearts of the children of Israel, dispersed in every land, as they behold their redemption drawing nigh under the banner of the crucified, and see the Cross advancing to make Jerusalem the seat of universal empire. Then, as Saul who consented unto the death of the first martyr Stephen, after that he was dazzled in the way by the glory of the Messiah, and when his eyes were opened saw no man, but was for "three days

without sight, and did neither eat nor drink," was blest by the hands of Ananias, and heard his voice saying, "The Lord, (even Jesus, that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened," — so the children of the sons of Judah, who consented unto the death of Stephen's Lord, "the first-born among many brethren," shall kneel in penitence and faith, while on their brows shall rest the hands of Christ's anointed messengers, who shall say to them with soft, absolving grace, "Brethren of Israel, in the name of the ascended Lord of Glory, who prayed and died for you upon his Cross of pain, be all your unbelief forgiven evermore." Then, the blindness of eighteen centuries shall be dissolved, and each of the sons and daughters of Judea, as they turn their eyes heavenward, where on the Eternal Throne the Messiah shares the glory which he had with the Father before the world was, shall say with

Thomas, no longer faithless, but believing, "My Lord and my God," and shall arise and be baptized, and partake of the blessed eucharistic food, which strengthens Christian souls. Then, with hearts full of consoling, rapturous pardon, and forgiving also contumely towards them, they shall return with loud rejoicing from wanderings far and long, to loved Judea's shrines of grace, to join with Christians in the songs of David, and to adore David's Son and Lord in Hebron's vale and on Zion's holy hill.

If the character of coming events in the East, more momentous for the welfare of the human race than any that have occurred since the sun was darkened and the vail of the temple rent in twain, has drawn this appeal even from near these Puritan cloisters against Christian support of Islam, may a voice of no uncertain sound come forth from venerable Oxford, to warn England of her doom, if she shall use her consecrated energies to prevent the downfall of the Crescent wherever it profanes the earth in Europe, Asia, Africa, and to show the sevenfold glories that wait to crown her faithful service to her Lord, if she shall redeem the time during

which the existence of the Ottoman Empire has been the reproach of Christendom, and the chief barrier to the union of dismembered Truth again in one organic shape.

It is a grievous error, that in the coming struggles between Christianity and Paganism, Turkey will be weak. She will be strong. Around the unholy standard of the Crescent will throng in those eastern valleys of decision not only all the Paynim hosts, but also all the traitors and apostates of Christendom. The Cross will gain no easy victory over Moslem foes and Judas friends. The Cross will need the service of all faithful hearts. There will be no neutral fortresses to which to flee. All men must take their side, as the servants of Christ or as the slaves of Perdition.

France! France! France! bound by every pledge of history and by every bond of the future to unite in disputing every inch of Mohammedan sovereignty — will France embrace the Crescent? If so, one may expect to see the shades of brave hosts of France that fell in Palestine, fighting with the Cross upon their helmet fronts and on their mail clad hearts to save the

Saviour's sepulchre, thronging "in complete steel" the imperial palaces of France, pacing those historic halls with slow and pensive steps and pointing to the bloody stains upon their armor, reddening from the rust of time, and saying, plaintively, "And thou, France! And thou, France! And thou, France!" and then dissolving into misty air. Then, see the mourning shadow of the saintly King, pointing to the place of his last breath, wet with the dews of seven centuries, near Carthage. As the hosts of Pharaoh were overwhelmed by the mighty waters, when they pursued the children of Israel escaping from Egyptian servitude, so the armies of France, if they keep back the Christian children of the East from passing from Mohammedan captivity into the glorious liberty of the sons of God, the armies of France, with their new emperor, not crowned, will sink like lead in the Red Sea of Perdition. If in the conflicts to expel the False Prophet from Christian dominions, is consigned to Russia the redemption of Constantinople, and to England the rescue of Jerusalem, to France is clearly committed by deeds and hopes the liberation of Egypt. The

bridge between Macedonian conquest and the glory of France will be built, when the Eagles of Napoleon shall perch on the citadel of Alexandria.

Napoleonic ideas require that the representative of him, who brought back France from the adoration of the goddess of Reason, the concubine of Mohammed, to the Confession of Faith, though in Roman formularies, which one would not have preferred had the question been between Christian doctrines and organizations, and not between the hatred of the very name of Jesus and of every thing holy, and the return of the nation to Christian reverence, it is required that the restorer of the sway of Napoleon should be mindful of the historic trusts connected with Egypt, and that Alexandria, restored as a Christian capital, under Napoleonic energy, must bring splendor to Egypt exceeding the Ptolemaic, or Roman glories of the land of the Nile.

In all cases like the interference of France in the Papal Government, one must regard the relations of time as well as the proportions of faith. When the best thing cannot be done, it is madness

to refuse what may be good, compared with the deplorable results of its rejection. If the question were between the restoration of the Pope and the establishment of civil government on grounds not destructive of faith and charity, then, blame too severe cannot fall upon France for her interference in Rome; but, if the question were between the return of the Pope to the Quirinal and an Italian Reign of Terror, those who have no sympathy with Roman belief will yet allow that civil order is a blessing, though cast in a mould for which one has no absolute preference. Whether France were right or wrong, the ingratitude of Rome is equally monstrous in refusing to crown her preserver.

Rome, with all her sins and errors, is too venerable to be slain in the night by parricidal hands. If she is to die, let her expire by slow decay, in the soft Italian twilight, with limbs decently composed, while those around hear her last sigh more in sorrow than in anger at the remembrance of her many faults, and pray for her departing soul. But, may she not die, but rather put off the dead body of corruption, and be born again into the living grace of God,

and thus renewed in the spirit of her mind, be for ages a glorious part of the Universal Church, "not having spot or wrinkle, or any such thing."

Some have regarded Luther and the Reformation as a combined mistake; but, though the mighty Reformer, in combatting with the corruptions of ages, handled too roughly some indestructible theories, and ingrafted some private interpretations on the Universal Faith, yet, the step which he took neither the World nor the Church will take back; for it settled this point forever, that the Church of Christ cannot be reorganized upon the basis of the Roman Supremacy. There is also a marvellous and almost a divine consistency in the fact, that, at the very same Oxford, where men of noble hearts, amidst obloquy and reproach, pray and strive for the restoration of Unity, a noble monument arises to glorious martyrs of the English Church, as a symbol of perpetual resistance to the admission of Roman Supremacy.

The downfall of the Mohammedan sovereignty must be final and complete, if the three great churches of Christendom be supported, each, by

her strongest defender. And, though in the final result, in the reconstruction of the church, the Roman Supremacy should be found incompatible with the rights of the Greek Church, of the English Church, and of her daughter and ally, the American Church, yet the power of Rome, as a part of the reformed, united, universal Church, will be more efficient than it now is, when her exclusive claims are totally denied in some of the most powerful nations of Christendom, and coldly regarded in some countries that nominally acknowledge her sway. Every communion of Christ upon earth will gain more than it resigns by those reformations of doctrine and amendments of discipline which will permit the union of the Christian World again in one spiritual commonwealth, a consummation which may God in grace and mercy speed. Each church must find a greater reward than sacrifice by what she does with a grateful, loving heart, to unite the divided Household of Faith. The conflicts of the Cross in other days were waged to rescue the Holy Tomb from the grasp of the Infidel, and to break the advancing force of Islam. Now, "the whole creation groaneth,"

“waiting for the manifestation of the sons of God” to array the Bride of Christ in her seamless robe of purple and wrought gold. To effect this end, for which all the hosts of Heaven pray, for which all Christian men on earth should pray and strive, and which Hell only opposes, Rome may be required to resign that Supremacy, which she has exercised for so many centuries, and to be content to serve for the sake of Christ, who deserves the service of all. The metropolis of Christendom must be transferred from the hills of Pagan Rome to the land where every hill and every vale is a memorial of the Church of God, from the earliest patriarchal promise to Messiah’s crucifixion.

The Ottoman Empire has no right to nationality in Christian dominions. The terror of Christendom yielded a constructive right, which the criminal sufferance of Christian powers has maintained, long after they should have united to destroy the Moslem sovereignty. By the subjection of a Christian empire the Mohammedan sceptre triumphed also over its own allegiance to the Law of Nations, the foundation of which is the Christian Religion; and, in this

respect, Islam differs from those Pagan States, which, never having made Paganism permanent on Christian soil, are bound by and have a right of appeal to, as a common standard, those principles of natural religion, which, having been adopted by the Christian Faith, are a part also of international law. But the Ottoman Empire, having scorned and trampled on every part of the Law of Nations in the days of her aggression, has lost the right of appeal to that code, in the days of her decline. She lies at the mercy of the Christian world, having but one right, to be treated humanely upon submission, and but one duty, to submit. Of course the obligations of Christian charity may far transcend the measure of the right of appeal; and may the subjects of the Crescent, surrounded by the forces of outraged Christendom, determined to avenge the insults of a thousand years, sheathe the sword and surrender to that Cross which they have striven long and in vain to expel from the earth, which it was erected to redeem.

But while Russia, after years of supineness, now stands forth in an attitude of high resolve, which will win the admiration of all coming

time for the unswerving Defender of the Faith, the Mohammedan dominion is compared even by some Christian people to the injured lamb. Lo and behold! A wonder in these latter days! Much vaunted progress has done its best. There is at last a new thing under the sun. The Ottoman Empire is a lamb. Tell it not in Scio, for few are left to hear it; whisper it not in the slave-marts of Byzantium, for there it may be doubted. Let not the news reach Mecca, lest it wake the bloody Prophet from his leaden shroud to vindicate his tiger creed.

Thirty years ago, that meek and tender lamb, in mirthful play, slew thirty thousand Greeks in Scio's isle of beauty, and carried forty thousand more away to worse than cruel servitude. See! A white cloud arises above that fair, Ægean isle. Now it breaks into shadowy outlines of human forms. Dim, bending age and manly force, matronly grace and maiden bloom, childhood's beauty all are there, with faces stern with unavailing courage or pale with unavailing fear. "Why point you with hands so slowly sad to Scio's rocks and fields below!" A choral voice of sorrow stills

the rippling of that classic sea, till one might hope that Homer's shade were deaf as well as blind, if hovering near, never to know that havoc made upon his native isle.

“ That Moslem lamb, that Moslem lamb,
 On Scio grazed with teeth of woe ;
 That Moslem lamb, that Moslem lamb,
 Made streams of blood in Scio flow.

“ That lamb tore all our vines away,
 And trampled with too careless feet,
 Until our eyes saw not the day,
 And hoarsely seemed the lamb to bleat.

“ That lamb, upon the ensanguined shore
 Our bodies cast bereft of breath,
 Until his carnage all was o'er,
 And then he made deep pits of death.

“ The fairest isle in all this sea
 That Moslem lamb made desolate ;
 We died, some in captivity
 Wore fetters worse than death's red fate.”

An answering sound, the clank of fetters on the soul, softened by distance, is borne down the narrow strait, and with it comes a plaintive voice.

“ That lamb, that Moslem lamb, — he tore
 Us in our youth from Scio's isle,
 No more to sport upon its shore
 And see the glad Ægean smile.

“ That Moslem lamb, all heedless quite
Of pleading shrieks to slay us there,
Brought us to this black home of night,
His slavery of shame to bear.

“ That Moslem lamb with crimson rain
Drenched Scio’s homes of joy and light ;
Would that we also had been slain
Ere suffering here youth’s saddest blight.”

O thou sweet and injured lamb, that for ages hast grazed upon the pastures of the Lord, and quenched thy thirst with Christian blood, thou innocent and frisking lamb ! who that has heard of thy sportive joy on Scio’s garden of delight longs not to fold thee in his arms in soft, caressing tenderness ?

No, no. Turkish Power is the wolf that has broken into the fold of Christ, and Christianity in the East is the injured lamb. If, now, by the grace of God, help shall come, by which the lamb shall put on the strength of the lion, and expel the wolf that has sought his prey so long in the very Eden of Faith, let Jehovah’s name be praised from the rising to the setting sun.

Thou good Shepherd, who gavest thy life for thy sheep, behold from the bosom of Triune compassion, thy suffering flock. The voice of

the Alien hath terrified them, and they have wandered among the dark mountains, and have drunk of the waters of death. But they know thy voice, and desire to follow thee, that thou mayest lead them again by the still waters, and bear them in thy arms, and feed them with thy heavenly food, which giveth eternal life. May thy sheep who wait for thy coming in the land of their captivity, hear thy gracious words, saying to them, "I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." So may it be for thy name's sake, thou good Shepherd, thou Lamb of God, Lion of the tribe of Judah, King of Kings and Lord of Lords. So shall thy sheep of the fold of Judah, and those of the spiritual fold of Israel, the lambs of Christ's flock, be redeemed from bondage; and David, in the triumphant Kingdom of his Son, shall reign by the Church in Jerusalem, and all nations shall flow unto it.

“ Thus saith the Lord God ; Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered ; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be : there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. . . . And I will set up one shepherd over them, and he shall feed them, even my servant David ; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them ; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land : and

they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.”*

* Ezekiel xxxiv. 11-31.

“Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God: I will yet for this be inquired of by the House of Israel to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.”*

“Sing and rejoice, O daughter of Zion; for lo, I come and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my

* Ezekiel xxxvi. 33-38.

people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.”*

The time draws near for the Lord once Incarnate, of the sons of Judah, so long despoiled of his heritage by Paynim foes, again to inherit the Holy Land, and to restore the seven churches and the seven stars: and there shall be “no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him.” As led by the star, the Kings of the East brought gifts of gold for the infant Christ in the manger, so shall the Kings of the West, by the light of the Sun, bear a diadem of beauty for the brow of the Church of the glorified Christ, enthroned on Mount Zion. The robe of scorn shall be changed for the vesture of universal dominion; the reed and the crown of thorns for the symbols of sovereignty over “every kindred and tongue and people and nation.”

* Zechariah ii. 10-13.

Beside the shrine of the Holy Sepulchre in Jerusalem shall be built also, upon Mount Zion, a shrine to His glory who lives in Heaven, more majestic than St. Peter's, and beneath whose overhanging dome shall Christian prayers and songs ascend in every Christian tongue, to be surmounted by the triumphant Cross of gold in memory of the bitter Cross of wood. The Sun shall no more be dark in Jerusalem, and the vail of that Temple shall not be rent. No jeering multitude shall cry in the Hall of Judgment, "Crucify him! crucify him!" but congregated Christendom at the altars of Jerusalem and of the land of Judea, shall sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Instead of disciples forsaking their Lord and denying his name, his faithful ones, from the East and the West, from the North and the South, shall confess his adorable name. Then, until time shall end, the city of the Crucified shall be the city of the Glorified.

GLORIA PATRI, ET FILIO, ET SPIRITUI SANCTO.
SICUT ERAT IN PRINCIPIO, ET NUNC, ET SEMPER
ET IN SECUA SECLORUM. Amen.

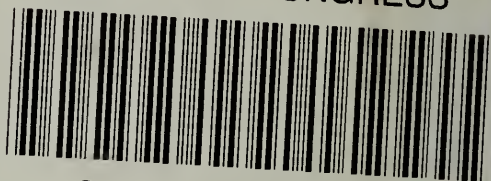
Deacidified using the Bookkeeper process
Neutralizing agent: Magnesium Oxide
Treatment Date: Feb. 2005

Preservation Technologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS



0 013 915 941 A ●